1:Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

643 liquor being subject to no fiscal restrictions whatsoever. In a
651 few States the Siems are commencing to levy registration fees,
443 but the amounts are insignificant. Judicial fines are divided between the chief and the members of the durbar. In some States the Siems' incomes amount to a few hundreds a year only. Generally speaking, the Khasi chiefs are necessarily a very impecunious set of persons, and many of them are in-
643 debted to, comparatively speaking, large amounts. The Siem
631 is appointed from the Siem family, there being such a family in each of the fifteen Khasi States. The most important States are Khyrim, Mylliem, Cherra, Nongstoin, and Nongkhlaw. There are a few other petty States presided over by Lyngdohs, Sirdars, or Wahadadars. A fact which is of universal application is, that heirship to the Siemship lies through the female side. The customary line of succession is uniform in all cases, except in Khyrim, save that in some instances cousins rank with brothers, or are preferred to
643 grand-nephews, instead of being postponed to them. The
428 difference between the rule of succession and the rule of inheritance to real property should be noted. In the former case the sons of the eldest uterine sister inherit in order of priority of birth, although it is true that this rule has sometimes been disregarded. In cases of succession to realty, however, the inheritance goes to the youngest daughter of the deceased's mother, and after her to her youngest daughter. In successions to the Siemships, in the absence of male heirs from the eldest sister the succession passes, by what has been aptly described as the "knight's move," to the male children of the next eldest sister. In Khyrim the custom of succession is peculiar, there being a High Priestess, and heirship being
643 limited to her male relatives. Generally speaking, it would
644 appear that succession was originally controlled by a small
793 electoral body constituted of the heads (*lyngdohs*) of certain priestly clans, who, it is presumed, exercised their authority to reject candidates, when necessary, mainly on religious grounds. There has, however, been a distinct tendency towards the broadening of the elective basis. In the large State of Khyrim the number of the electoral body has been greatly increased by the inclusion of the representative headmen of certain dominant but non-priestly clans (*mantris*).

1:Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

643 recent years there have been instances of Siems having been summoned, like the Roman Cincinnatus, from quite humble positions, to undertake the duties of chief. We will now turn to
643 an examination of the systems in the different Siemships. In
793 the Kyrim or Nongkrem State there is a spiritual head, i.e. a High Priestess, *Ka Siem Sad*, who is responsible for the due performance of the State religious ceremonies, although, as already stated, the Siem also performs some of these duties. The temporal power here is delegated by the High Priestess to a Siem, who is her son or her nephew, or occasionally some
[645] more distant male descendant. It is the duty of an official called a *lyngskor*, who is the official spokesman of the Siem's *durbar*, to propose a new Siem to the six *lyngdohs*, or priests, and to the heads of the twenty-four *mantri* clans. The latter then decide in *durbar* whether the proposed Siem should be appointed. In the event of their disapproving of the *lyngskor's* nominations they proceed to elect another Siem. The High Priestess is appointed by the above electors, the order of succession to the post being as follows:—She is succeeded by her eldest surviving daughter; failing daughters, by the eldest daughter of her eldest daughter; failing daughters of her eldest daughter, by the eldest daughter of her second daughter, and so on. If there are no daughters or grand-daughters, as above, she is succeeded by her eldest sister. In the absence of sisters, she is succeeded by the eldest daughter of her mother's eldest sister, and so on. In this State the tradition runs that the first High Priestess was Ka Pah Syntiew, i.e. the flower-lured one. Ka Pah Syntiew was a beautiful maiden who had as her abode
[773] a cave at Marai, near Nongkrem, whence she was enticed by a man of the Mylliem-ngap clan by means of a flower. She was taken by him to be his bride, and she became not only the first High Priestess, but also the mother of the Siems of Nongkrem.* In Nongkrem the electors may disqualify the first, or any, heir to the Siemship for sufficient reason according to the Khasi religion and custom, such as bad character, physical disability, change of religion, &c. If the first heir be disqualified, the next in order must be appointed
● 631 Siem, unless he be disqualified, and so on. In this State there

* For the story in detail see the Folk-lore section of the monograph.

are six divisions, each of which is known as a *raj*. In each *raj* there is a *durbar*, to which are submitted for approval the elections of the heads of the *mantri* clans. These elections are subject to the approval of the Siem. The Siem, sitting with the *durbar* of the *raj* concerned, may dismiss a *lyngdoh*, *lyngskor*, or *mantri*, for bad conduct, or on account of physical disability, in which case another *lyngdoh*, *lyngskor*, or *mantri* would be appointed, as stated above. The Mylliem State originally formed a portion of the Nongkrem State, but owing to a quarrel between one of the Siems and his nephew there was a partition. In this State the electors are the heads of five *mantri* clans, eleven *matabors*, or heads of clans, and certain *basans*, and other heads of clans. A majority of the electors is sufficient for the election of a Siem. A Siem is succeeded by the eldest of his uterine brothers; failing such brothers, by the eldest of his sisters' sons; failing such nephews, by the eldest of the sons of his sisters' daughters; failing such grand-nephews, by the eldest of the sons of his mother's sisters; and, failing such first cousins, by the eldest of his male cousins on the female side, other than first cousins, those nearest in degree of relationship having prior claim. If there were no heirs male, as above, he would be succeeded by the eldest of his uterine sisters; in the absence of such sisters, by the eldest of his sister's daughters; failing such nieces, by the eldest of the daughters of his sisters' daughters; failing such grand-nieces, by the eldest of the daughters of his mother's sisters; and failing such first cousins, by the eldest of his female cousins on the female side, other than first cousins, those nearest in degree of relationship having prior claim. A female Siem would be succeeded by her eldest son, and so on. As in the Khyrim State, the first, or any other subsequent heir, may be disqualified by the electors for sufficient reason. An elector is succeeded by the eldest of his brothers; failing brothers, by the eldest of the sons of his sisters, and so on. An elector can be dismissed by the Siem, but only for good cause and with the consent of his *durbar*.

In the Nongstoin State there is a tradition that the first Siem originally came from Simsong* Durgapur. The name,

* Simsong is the Garo name for the river Someshwari.

1:Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

643 Sushong Durgapur, of the place at the foot of the Garo Hills in
773 the Mymensing district, may be a corruption of the former.
The Siems are supposed to be descended from a stag, possibly a
relic of totemism in this family. In this State[1] there is a large
• 631 electoral durbar consisting of 2 *nantris*, 31 *lyngdohs*, 25
622 *sirdars*, 1 *lyngskor*, and 1 *basan*. The *lyndohs* are the
heads of the priestly clans, by whom they are chosen. The
sirdars of villages are appointed by the Siem in conjunction
with the adult males of the different villages. There are two
lyngskors and two *basans* in the State, but one *lyngskor* and one
basan only at present are members of the *durbar* which
[634] nominates the Siem. A *lyngskor* is the Siem's agent for the
purpose of governing a collection of villages. He is appointed
by the Siem with the consent of the adult males of the villages
643 which he is to supervise. The Siem family of Nongkhlaw, or
Khadsawphra, is believed to have been founded by a Synteng
of the name of U Shajer, who left the Jowai hills with his
sister, Ka Shaphlong, because she had failed to obtain her share
of the family property in Jaintia. This man is said to have
purchased certain lands in Bardwar in Kamrup. Apparently
he did not obtain possession of this estate, for he came up into
the Khasi Hills, and finding there certain villages without a
ruler, he, at the wish of the *lyngdohs* of these villages, con-
solidated them into a state over which he ruled as a Siem. He
was succeeded by his sister's son, U Syntiew, who further
extended his territories until he obtained possession of other
villages. U Syntiew is said to have delegated a portion of his
powers to his two sisters, Ka Jem and Ka Sangdar, who ruled
at Sohiong and Nongkhlaw respectively. Succeeding rulers
[726] further extended the Nongkhlaw territory. In 1829, U Tirot
Singh rebelled against the East India Company and carried on
for four years a successful guerilla warfare. He was finally
captured, and was imprisoned for life by the British Govern-
643 ment. According to the statement of Raja Kine Singh, it would
631 seem that formerly the heads of five clans had the right to appoint
[614] the Siem, i.e. the heads of 3 *lyngdoh* clans and of the Jaid
Dykhar, and Diengdoh clans. In the Cherra State the electors
are the male adults of the State, who are represented on the
State durbar by the *nantris* of the 11 aristocratic clans, known
as the khadar kur, and certain representative chiefs.

[1] [i.e. the Nongstoin State - Analyst]

as the *khadar kur*, and certain representative elders. This State 643
is divided for electoral purposes into the following divisions:— 631

I. Cherra, or Sohra, consisting of 8 villages, inclusive of Cherra, which is the capital. These villages return the heads of the 12 tribes, as well as 5 elders, as their representatives on the electoral durbar.

II. The "five" villages, or 5 tribes. This division now consists of 17 villages, which return 5 representative elders.

III. The "twelve" villages, comprising now 38 villages, which return 12 representative elders.

IV. The "four" villages, comprising now 5 villages, which return 4 elders.

V. The "sixteen" villages, which return 6 representative elders.

VI. Three villages, which return 3 and 4 sirdars and 2 elders respectively.

In this State it is the custom for a Siem to cremate the body 643
of his predecessor. Unless he performs the cremation ceremony, 766
he is not considered to be Siem according to the Khasi religion. U Hajon Manik Siem failed to cremate the body of his predecessor, U Ram Singh, whose remains still repose in a wooden coffin which is kept in the house of the Siem family. The remains of Siems in this state are preserved by a peculiar process of embalming which will be found described elsewhere in this monograph. U Hajon Manik died not long ago, and his body also is awaiting cremation. U Ram Singh's remains, however, have been awaiting the funeral pyre for more than thirty years; but arrangements are being made by the present Siem U Rota Singh for the cremation ceremony. The cremation of Siems in the state is attended by a very great deal of expense, a large amount of money being spent on the feasting which then takes place. The Maharam State was ruled until 1875 by two Siems, 643
called, respectively, the "white" and the "black" Siems. In this State originally there were five *lyngdohs* who appointed the Siems, but as in certain other States the number of the electors has been expanded by the inclusion of *mantris*, *sirdars*, and *basans*. The electors now number seventy-two persons. There is much the same state of things in the Mariaw Siemship as regards the electorate. In Rambrai, on a vacancy

an appeal to the people. Mention has been made above of States over which *lyngdohs* possess temporal as well as spiritual powers. The States of Sohiong, Mawphlang, and Lyniong may be quoted as examples. Here the *lyngdoh* is elected from the *lyngdoh* clan by all the adult males of the state. Some small States, such as Maodon and Pomsaangut, are presided over by Sirdars, a name which has probably been introduced during the British era of supremacy in these hills. The Sirdar is elected by the adult males of the State. In Mawlong there are a Sirdar, a *lyngdoh*, and a *doloi* who govern the State. These two latter officials are elected by the people as in the case of Sirdars. In the Shella Confederacy there are four officials who are styled *Wahadadar*, the name being probably a corruption of the Persian *'ahda-dar*.* These officials are elected for periods of three years each by the people.

The Jaintia Hills, which are British territory, are divided up into twenty doloiships, the doloi being an officer elected by the people, the Government reserving the right of approval or the reverse to the doloi's appointment. The doloia, under the rules for the administration of justice in the Khasi and Jaintia Hills, as well as the Sirdars of the British villages in the Khasi Hills, possess certain judicial powers. They are assisted by officials known as *pators*, *lascars*, and *sangots* in the performance of their duties. This administration, on the whole, works well, and its success shows the wisdom of the Government in having made use of the indigenous agency it found to hand when the Jaintia territory was annexed. In the Jaintia Hills there are also three Sirdarships, the office being filled by election as in the case of doloia.

In conclusion it should be stated that it has been attempted here to give but a brief *résumé* of the Khasi political system as it exists at the present time. The above account of the procedure at elections is based on existing usage. The procedure should not, however, be regarded as stereotyped, for it will no doubt be open to such revision as may on occasion be suggested by the legitimate evolution of tribal customs.

* Officer.

1:Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

787 [811] case. The Khasi word for consulting the omens is *khan*, and a diviner is called a *nongkhan*. Another method of obtaining omens is by dropping two leaves into a pool of water or on a stone, the position of the leaves as they fall, either right side uppermost or upside down, signifying good or evil as the case may be; this is called *khan-sla*.

PRIESTHOOD.

713 104 The Khasi priest is usually called *Lyngdoh*, or *lampdoh*; he is always appointed from the lyngdoh clan. The etymology of the word *lyngdoh* is said by certain lyngdohs of the Khyrim State to be *lang* = together and *doh* = flesh. A *lyngdoh*, or *lampdoh*, is one who collects sacrificial victims, i.e. flesh for the purpose of sacrificing. It must be confessed, however, that this definition is doubtful, owing to the absence in the word *lyngdoh* of the particle *nang* which is the sign of the agent in Khasi. Besides *lyngdohs* there are persons called *suk-lâm* or *suk-sla*, who may 793 also be said to be priests. The Khasis, unlike the Hindus, have [804] *no purohit* or priest to perform the family ceremonies. Such 782 duties fall to the lot of the head of the family or clan, who carries them out generally through the agency of the *kni*, or maternal uncle. Old Khasis are frequently well versed in the details of sacrifices, and in the art of obtaining auguries by examining the viscera of sacrificial victims. Apart from family and clan sacrifices, there are the sacrifices for the good of the state or community at large: it is these sacrifices that it is the duty of the *lyngdoh* to perform. He may be said to be the priest of the communal religion, although he has certain duties in connection with offences committed against the social law of marriage, and with regard to the casting out of evil spirits from houses which may be thought to be infested with them. The *lyngdohship* of the Khasis may be likened to the Roman *pontificate*. 793 631 In the different Khasi States there is, as a rule, more than one *lyngdoh*; sometimes there is quite a number of such priests, as in Nongkrem where there is a *lyngdoh* for each *raj* or division of the state. There are a few Khasi States where 793 [813] the priest altogether takes the place of the Siem, and rules the community with the help of his elders in addition to perform-

773 Several Khasis claim that the devil pre-
782 scribed to their ancestors the method of sacrificing. On the other hand others maintain that in times past a man of rare size and strength came to their country. This man accomplished wonderful things, and commanded their ancestors to sacrifice and at the same time prescribed for them the method of sacrificing. Today the place
[103] of his former dwelling on a mountain near Shillong is still pointed out. Since something divine was suspected in that man, he was called u 'lei shillong (the god Shillong).

776 The Khasi believe in a highest being, whom they call u blei nongthaw (1) (the creator god).

[104] 1. Pronounciation of Khasi (method of writing): ei is pronounced as two syllables, e - i, w is pronounced like u, aw is therefore like a - u, sh is pronounced like sch = phonetic ś.

Just as the ideas about this person are very hazy, so are the concepts of eternity and the soul.

775 The Khasi are not in agreement among themselves about the conception of what happens to the soul after death. Several say that after death the soul goes up in the air and becomes air and therefore exists no longer. But most of them believe that the soul exists after death and can be happy or unhappy. But this does not depend on personal guilt or sin but only on the conscientious completion of the burial ceremonies.

●[134] The country in which the Khasi live is
776 divided into several districts, which were formerly ruled by several kings before the English came. [106] According to the Khasi each district

/892/ The Nongkrem Puja in the Khasi Mountains (Assam) (1)

126 1. All the pictures attached to this article are prepared from photographs taken by P. Frumentius Stegmiller, S.D.S., missionary in Shillong. The photographs were in part very difficult to take as they had to be made without being observed and in some cases the day was already well advanced.

by P. Dr. C. Becker, S.D.S., Apostolic Prefect of Assam.

631 About five English miles to the east of Shillong, the chief town of the Khasi Mountains, lies the town of Nongkrem. It is the seat of the king (u S'iem) who governs the state Nongkrem of Khyrim, the largest of the 25 Khasi little states and which is partly independent (semi-independent) of the English government. Nongkrem is best known for the great sacrifice, simply called Nongkrem Puja or also ka Pom biang-u-S'iem Nongkrem (Slaying the goat of the S'iem of Nongkrem) which takes place there annually. This festivity offers, as little else does, an instructive insight into the religious and social views and customs of this interesting mountain people and should therefore be given a concise description, which may be divided into three parts:

I. The Preparations for the Sacrificial Feast.

II. The Sacrificial Feast.

III. The Celebration that Follows.

I. The Preparations for the Sacrificial Feast

793 643 Just as matriarchy prevails in the family among the Khasi so a similar arrangement has been kept in the management of the Khasi state, Nongkrem. In the state the S'iem is not the actual head but a high priestess, called ka S'iem sīd. Sīd means the divinity which watches over the royal race. The temporal government is transferred by the S'iem sīd to the S'iem he acts as her authorized agent although independent in his decisions working with his advisers, whose advice he must obtain in matters of importance. The moneys of the kingdom

7: Becker-I M-4,5 (1930-1) 1934 A91 63.08 A91

Family Property and Maternal Rights

/127/ by C. Becker S.D.S., Wurzburg

The fall of 1910 and the entire following year found the distinguished head of the Ethnographic Museum in Munich, to whom this anniversary volume is dedicated, on a research and collection trip in the extensive and inexhaustible territories of India. He was accompanied by his active wife, who served as his scientific assistant. From Burma, a mine of rich, ethnographic treasure and where the greatest part of their Indian stay was spent, their journey led the research couple into Assam, situated in the northeast of India, a country of equal significance. Assam certainly belongs politically to interior India, but forms a bridge to interior India both ethnographically and linguistically.

Among the mountain peoples who inhabit the chain of hills which traverses the length of present-day Assam, and which separates the two largest parts of the country from each other, the Brahmaputra Valley in the north and the Surma Plain in the south, is one of the most interesting and doubtless the most advanced of the tribes, the Khasi, who inhabit the so-called Khasi and Jaintia Mountains. It was in Shillong, the center of this area, which is now the capital of the country Assam under the English government, where towards the end of September, 1911, I first became acquainted with Professor D. L. Scherman and his wife and whose a friendship of many years had its beginning. Therefore this little study will lead us to the Khasi Mountains, to its slopes overgrown with its peculiar pine trees, which receive greetings across the plains from the snow-crowned peaks of the Himalayas, which are flooded by the mighty waves of the Brahmaputra River and the alternating inundations of the Surma River. Here a contented and cheerful little people live who have maintained their own special characteristics in spite of the many European influences and those of neighboring cultures.

/128/ Of the entire population of 345,585 people, who form the inhabitants of the Khasi and Jaintai Mountains (1), 201,851 are Khasi.

1. The following statistical estimates are taken from the Census of India 1921, Vol. III, Assam (Shillong 1923) pp. I and II.

/129/ Of these, 37,852 have adopted Christianity, while the others are still adherents of ancient animistic cults, with the exception of somewhat

THE GHOST FESTIVAL OF "POMELAND"

A. Somerset

Introduction

The Ghost inhabit the outland of the central part of the United Ghost and Some little district of Assam. They reckon descent through mother and the youngest daughter (the Ghostkin) of the house is the caretaker of the ancestral property. Belief in the existence of spirits is strong among them and the souls of departed are worshipped by taking recourse to the process of divination. They are ruled by different categories of Ghost. The Ghost is the highest official responsible for the administration of the area but a few small areas are also governed by Sirdars with some powers as vested in the former although does not possess the same degree. It is interesting to note that their principal whose wish is law to Ghost, have also been elected to perform the ancestral duties in some of the regions of the Ghost country. The Chief function through their respective council comprising elected members from different villages/ward wise units. He is either subservient to the body as he is liable to be removed or even dismissed, if his activities are not in conformity with the Ghost traditional usage. Most of his directives are implemented through the assistance of his subordinates who are incharge of various sections of the Ghost. The Ghost place his grievances first to these junior officers for redress and justice, after which an appeal can be preferred to the Ghost or any other higher officer as he may like to. One of the common traits of the Ghost people known as Ghostism, where the Ghost is considered, source of right acts for common/ wise observance under the supervision of different grades of officials who are known as the Ghostism along with his Ghost as representative of the people.

The Ghost Festival of Pomeland (Ghost Utsav) are that which used to be celebrated at one time in Shillong when the Ghost Lords of Ghostism and Ghostism were not annexed. The last chief of the Ghostism was U Singh Ghost shifted his headquarters to Mawphlang village after partition of the kingdom, which existed before the arrival of the British. He spent period of construction after a brief stay at his village of Lyngkyrdem. To authorize the holding of Ling as he has done, considering it right to Pomeland where he originated again. It was celebrated here for a long time subsequently it was named after this village. Although the ruling family had been de-stated to residence about sixty years ago in the present village here, during the time of U Ghost Singh, Ghost, it is performed regularly on Pomeland dates which was observed by the nation from 21st June of 1948 date, 1955.

Events of the Festival

It is being held every year from the date of U Shillong who was accepted to be the founder of original Ghostism here. They celebrate it to perpetuate his memory and pay homage with a view to ensure rain, good harvest, cleansing diseases and famine. He was worshipped along with other ancestors with view to guide the present Chief in the discharge of his duties and for the welfare of the people.

The house of Ghost (Ing-wat) where the rites are observed, is considered sacred. It consists of a big hall (Ghost) in the centre, surrounded by rooms. One of them on the north is used as a Ghostism room (Ing-Ghostism) where most

20: Hunter G-4 (no date) 1997 AR? Khasi AR?

STATISTICAL ACCOUNT

OF THE

KHASI AND JAINTIA HILLS.

THESE Districts or the Khasi and Jaintia Hills, called by the inhabitants Ka Ri Khási and Ka Ri Synteng, lie between 25° 57′ and 26° 18′ north latitude, and between 91° 0′ and 92° 21′ east longitude. They contain an approximate area of 6137 square miles, and a population, according to the Census of 1871, of 121,858 souls. The principal town and Civil Station, which is also the headquarters of the Chief Commissioner of Assam, is Shillong, situated in 25° 34′ 30″ north latitude and 91° 53′ 30″ east longitude.

Boundaries.—The Khási and Jáintia Hills District is bounded on the north by the Districts of Kámrúp and Nowgong; on the east by Northern Cáchár, the Bárpáthár Hills District, and the Kopili river; on the south by Sylhet District; and on the west by the Gáro Hills.

Jurisdiction.—The Khási and Jáintia Hills constitute a Political District, removed from the jurisdiction of the ordinary Criminal, Civil, and Revenue Courts, and of the officers established under the [illegible] is vested in the Chief Commissioner of Assam, the Deputy-Commissioner of the Khási and Jáintia Hills and his Assistants, and the native Chiefs, who are variously styled Siems, Wáhadádárs, Sardárs, Dollois, Pathors, and Lyngdohs. Siem, or more properly Sem, is derived from the Khási word for "seat, life;" Wáhadádár, from the Hindu term wáhadár, meaning an "officer;" Lyngdoh literally means a "sacrificial soothsayer," from the Khási ang, "to speak," and doh, "fowl." The District is divided into three portions, —namely, British possessions in the Khási Hills; petty dependen-

648 States in the Khási Hills; and the Jaintiá Hill country, which is wholly British. The British possessions are administered under a
631 code specially introduced for the purpose. The Khási dependent States consist of petty democracies, presided over by chiefs called Siems, who, though taken from one family, are appointed by election; or by headmen, such as Wahadadárs, Sardárs, and Lyngdohs, whose offices are similarly elective. The appointment of all these chiefs and headmen is subject to the confirmation of the British Government, which also reserves to itself the right to remove them in case of misconduct.

The British possessions in the Khási and Jaintiá Hills, which cover an aggregate area of [illegible] square miles, consist of the following Fiscal Divisions:—In the Khási Hills—(1) Jhirang; (2) Láit-lyn-kot; (3) Láit-kroh; (4) Bál-rang, otherwise Wáh-long; (5) Lang-kó-ding; (6) [illegible]; (7) [illegible]; (8) Myrrang; (9) [illegible]; (10) [illegible]; (11) Nong-[illegible]; (12) Nong-lyng-kin; (13) Nong-[illegible]; (14) Nong-[illegible]; (15) Nong-[illegible]; (16) [illegible]; (17) [illegible]; (18) [illegible]; (19) Tyng-[illegible]; (20) Tyng-[illegible]; (21) [illegible]; (22) Um-[illegible]; (23) [illegible] (dependency); and (24) U Tyrná. In the Jaintiá Hills—(1) [illegible]; (2) Chap-[illegible] (Kuki); (3) [illegible]; (4) Jowái; (5) Lang-[illegible]; (6) Lang-[illegible]; (7) [illegible]; (8) Myn-[illegible] (Mikir); (9) [illegible] (Kuki); (10) [illegible]; (11) [illegible]; (12) Nong-[illegible]; (13) Nong-[illegible]; (14) Nong-[illegible]; (15) [illegible]; (16) [illegible]; (17) Nong-[illegible]; (18) Nong-[illegible]; (19) [illegible]; (20) [illegible]; (21) [illegible] (Kuki); (22) [illegible]; (23) Shillong-[illegible]; (24) [illegible]; and (25) [illegible].

The Khási democratic States, covering an aggregate area of [illegible] square miles (in some reports stated at [illegible] square miles), are as follows:—Presided over by Siems—(1) [illegible], otherwise [illegible]; (2) Cherrá; (3) Khyrim; (4) Lyng-[illegible]; (5) [illegible]; (6) [illegible] [illegible] [illegible]; (11) Nong-[illegible]; (12) Nong-[illegible]; (13) Nong-[illegible]; (14) Nong-[illegible]; and (15) [illegible]. Presided over by Wahadadárs—(1) The Confederacy of Shellá. Presided over by Sardárs—(1) [illegible] Nong-[illegible]; (2) [illegible]; (3) [illegible]; (4) [illegible]; and (5) Nong-long. Presided over by Lyngdohs—(1) [illegible]; (2) [illegible]; (3) Nong-[illegible]; and (4) [illegible].

649 The administration in the Khási States gives to the native Chiefs
692 independent jurisdiction in all cases, civil or criminal (except

29: Hunter G-4 (no date) 1897 AR? Khasi AR?

698
797
971

of parents undergoing considerable privations rather than deny their children education; and in many families it has become a matter of ordinary routine to send the children to school. This only refers to the younger children; for after boys have attained their fourteenth or fifteenth year, their parents grow impatient for their pecuniary assistance. It is the custom among the Khásis to leave very young children to work, so that they may earn enough to support themselves as soon as ever they can manage easy and limber. It is common for a boy to realize from ten *pice* to five *annás* a day for his parents; and it is considered sufficient sacrifice for the latter to have kept him at school up to his fourteenth year."

858

631
651
913

KHASI STATES.—The following is a list of the nineteen semi-independent Khási States or Democracies, with the particulars of information that are available for each, taken from the Assam Administration Report for 1873-74 :—

(1) SMYRNA, or WAHADU.—Name of Siem, U Simon Singh, age in 1874, 28 years; approximate population of State, 3893; estimated gross revenue—from market dues, Rs. 10; from *mukhlási* on lime quarry, Rs. 16,000—total, Rs. 16,010, or £1600; products, rice, millet, *betel* or bay leaves, black pepper. Piper nigrum; minerals, lime.

(2) CHERRA OR SOHRA.—Siem, U Hájan Mátik, aged 40; population, 8060; revenue—from market dues, Rs. 3000; judicial fines, Rs. 1500; *mukhlási* on lime quarry, Rs. 200; *commuted* bathing in Sylhet, Rs. 1300—total, Rs. 6650, or £665; products, cotton, millet, betel nuts, pán, oranges, black pepper, Piper nigrum, chillies, turmeric, ginger, and honey; manufactures, bamboo mats and bamboo baskets; minerals, lime, iron, and coal.

(3) NONGKLAO.—Wáhadádár, U Jírdi, aged 29, and U Rái Singh, aged 35, of whom the former can read and write both Khási and Bengáli a little; population, 2311; revenue—from market dues, Rs. [illegible]; judicial fines, Rs. [illegible]; [illegible] pán, oranges, betel-nuts, and pine-apples; manufactures, bamboo mats and bamboo baskets; minerals, lime and coal.

(4) CHERRA OR NONGKHLAW.—Siem, U Khar Singh, aged 31; population, 10,319; revenue—from pension allowed by the British Government, Rs. 1800; market dues, Rs. 3000; judicial fines, Rs. 400; *mukhlási* on lime quarry, Rs. 1500; contributions for State purposes, Rs. 1000—total, Rs. 12,700, or £1270; products, rice, cotton, millet, "Job's tears," cucumbers, cinnamon, sulphuret

20: Hunter G-4 (no date) 1997 AR? Khaki AR?

(c. kind of cereals), betel-nuts, Indian corn, *pán*, oranges, lac, 631 •
pinnang, black pepper, Piper nigrum, chillies, turmeric, ginger, 651
and honey; manufactures, cotton cloth, coat silk cloth, silver or silk 632
knives, daffás or cutlocks, knives, hammers, crowbars, wedges,
mats, and baskets; minerals, lime, coal, and iron.

(3) Mylliem or Mylliem.—Area, 17 Khasi Hills, 1901 50;
population, 14,268; revenue—from market dues, Rs. 150;
from contributions, Rs. 1000; judicial fines, Rs. 103; forest rent, Rs. 13—
total, Rs. 1850, or £185; products, cinnamon, sugar-cane, rice,
"jaiñ tree," Indian corn, cotton, ginger, and millet; manufac-
tures, dáo and baskets; minerals, iron.

(4) Langrin or Lyngrim.—Area, 17 Sq., 1901 25; population,
1851; revenue—from market dues, Rs. 150; exhibited on lime
quarry, Rs. 500; forest rent, Rs. 60; fisheries, Rs. 30—total, Rs. 980,
or £98; products, rice, millet, chillies, turmeric, and ginger;
minerals, lime and coal.

(5) Nongkrem.—Area, Sirdar Singh, 1901 38; population, 6,151;
revenue—from State contributions, Rs. 400; market dues, Rs. 100;
forest revenue, Rs. 53; exhibited on lime quarry, Rs. 350; judicial
fines, Rs. 100—total, Rs. 1103, or £110, 10s.; products, "jaiñ
tree," black pepper, Piper nigrum, chillies, bay leaves, betel-nuts, Indian
corn, sulphur, cinnamon, tamarinds, sugar-cane, and ginger;
manufactures, dáo, daffás, and hammers; minerals, lime and iron.

(6) Maharam or Mahrom.—Area, 17 Jos Singh, 1901 53; popu-
lation, 10,38; revenue—from lime quarries, Rs. 1750, 8; forest fees,
Rs. 5; fees of fisheries, Rs. 30; judicial fines, Rs. 100; State con-
tributions, Rs. 500—total, Rs. 2300, 8, or £230, 30; products, betel-
nuts, cotton, rice, millet, "jaiñ tree," sulphur; manufactures,
mats; minerals, lime.

(7) Mawsynram.—Area, 17 Rummon, 1901 25; population,
1911; revenue—from market dues, Rs. 180; State contributions of
an uncertain nature, Rs. 150—total, Rs. 330, or £33; products,
potatoes, millet, chillies, turmeric, honey, and ginger; manufactures,
mats; minerals, lime, coal, and iron.

(8) Malai-mawlieh or Malaimawlieh.—Area, 17 Shangpung
Singh, 1901 35; population, 1135; revenue from market dues, Rs.
50; exhibited on lime quarry, Rs. 150; State contributions, Rs. 50;
forest revenue, Rs. 50—total, Rs. 300, or £30; products, rice,
millet, "jaiñ tree," ginger, chillies, turmeric, bay leaves, betel-nuts,
and oranges; manufactures, mats; minerals, lime.

29: Hunter G-4 (no date) 1897 AR? Khasi AR?

631
651
433

(11) Mawlai—Siem, U Ram Singh, aged 28; population, 1316; revenue—from market dues, Rs. 25; State contributions, Rs. 100—total, Rs. 125, or £12, 10s.; products, rice, millet, 'Job's tears,' ginger, chillies, turmeric, sulphur, Indian corn, sugar-cane; manufactures, mats.

(12) Nongkynrih or Nong-ang-rikor.—Siem, U Kam, aged 28; population, 561; revenue—from market dues, Rs. 100; judicial fines, Rs. 30—total, Rs. 130, or £13; products, rice, 'Job's tears,' Indian corn, sulphur; pasture; manufactures, mats.

(13) Nongkhlaw—Siem, Kiaw Singh, aged 30; population, 6304; revenue—from market dues, Rs. 600; State contributions, Rs. 600; judicial fines, Rs. 30; forest dues, Rs. 600; rent of State land, Rs. 10—total, Rs. 1840, or £184; products, pasturage, rice, millet, 'Job's tears,' Indian corn, sulphur, cassiabuds, cinnamon; manufactures, cotton, *kaiths*, dies, and cowries; minerals, lime.

(14) Nong-ah-ior.—Siem, U Sing Singh, aged 33 (died in 1896); population, 870; revenue, from commission on mendicity in Khasi Districts, Rs. 100, or £10; products, rice, potatoes, honey, betel-nut; manufactures, dies; minerals, iron.

(15) Nong-stoin.—Siem, U Ian Singh, aged 38; population, 1764; revenue—from market dues, Rs. 1000; lime quarries, Rs. 300; State contributions, Rs. 1300; judicial fines, Rs. 1000—total, Rs. 4400, or £440; products, lac, honey, betel-nut, honey, cassiabuds, tiny leaves, rice, millet, 'Job's tears,' sugar-cane, chillies, sulphur; manufactures, earthenware, pottery, cotton cloth, dies, and spades; minerals, lime and coal.

(16) Nong-khai.—Siem, U Amar Singh, aged 38, who can read and write Assamese a little; population, 1732; revenue—from market dues, Rs. 40; judicial fines, Rs. 150; forest rent, Rs. 250—total, Rs. 440, or £44; products, rice, 'Job's tears,' ginger, chillies, millet, and Indian corn; manufactures, cotton cloth.

(17) Jirang.—Garáh, U Moti Singh, aged 33; population, 582; revenue, *nil*; products, rice, millet, ginger, chillies, 'Job's tears,' cassiabuds; manufactures, cotton cloth.

(18) Dwara Nong-ang-rikor.—Garáh, U Jantoni, aged 25; population, 378; revenue—from *mahlkhá* on lime quarry, Rs. 1680; fees for cutting timber, Rs. 35—total, Rs. 1715, or £171, 10s.; products, rice, millet, oranges, betel-nuts, pán, and turmeric; manufactures, small mat.; minerals, lime.

(19) Mao-ram.—Garáh, U Mohor Singh, aged 29; population,

29: Hunter G-4 (no date) 1897 AR? Khasi AR?

631
651
433

633; cereals, *atf*; products, millet, oranges, betel-nuts, jack-fruit, pine-apples, chillies, and bay leaves; minerals, lime and coal.

These statistics give the following totals for the nineteen Khási States or Democracies.—Population, 78,990; revenue, Rs. 49,836, or £3,989, 12s., of which Rs. 10,332, or £1,033, 3s., is derived from land customs. The aggregate area of these States is elsewhere returned at 3992 square miles.

63
648
651

Subdivisional Administration.—The twenty-five local divisions which constitute the Jáintiá Hills are regarded as forming a separate Subdivision, under the charge of an Assistant-Commissioner, whose headquarters are at the village of Jowái. This Subdivision dates from 1869, for which year the separate cost of administration is returned at £1040. The following statistics, relating only to the Jáintiá Hills, are taken from the Report of the Assistant-Commissioner for 1876-77; for the rest, all information is included in the preceding sections of this Statistical Account, which apply generally to the whole District of the Khási and Jáintiá Hills. In the year 1876-77 the total revenue of the Jowái Subdivision amounted to Rs. 14,813, or £1481, 6s., of which Rs. 10,834 was derived from the house tax. The total value of the exports from the Subdivision was estimated at Rs. 118,225, or £11,822, 10s., including 16,000 maunds of raw cotton, valued at Rs. 120,000, and 3250 maunds of lac, valued at Rs. 32,500. The total value of the imports was estimated at Rs. 303,600, or £30,360, chiefly cotton and woollen cloth from Sylhet, valued at Rs. 81,000; silk cloth from Assam, Rs. 25,000; 13,000 maunds of rice, value Rs. 60,000; 6229 loads of dried fish, value Rs. 33,500; 3987 maunds of salt, value Rs. 33,209; 603 maunds of tobacco, value Rs. 24,872. These figures are compiled from reports submitted by the police stationed at Jowái, on the Jáintiápur road, and from information collected from the chief traders of Jowái. They show an apparent balance of trade against the Subdivision amounting to Rs. 184,603, or £18,600, 10s. The population of Jowái and the surrounding villages of 1500 souls.

132

Medical Aspects—Meteorology.—The climate of the Khási and Jáintiá Hills is mild and equable. At Shillong the thermometer within doors ranges from about 58° in December to 70° or 75° in the hottest months. Out of doors the dry bulb varies between about 38° in the cold weather and 80° in May and June. A temperature higher than 80° is seldom recorded. During the three years ending